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זָר, Isa. 1:7 (and often).

That the sense of "strangers" for זָרִים does not fit in many passages has been seen long ago. The meaning "enemy" is required, and we must compare the Assy. zāru זִיר "to hate," zā'iru "one who hates," "enemy." Compare נָכַר "to be a stranger," Assy. "to be an enemy." Also compare גִּיר.

רִגְמָה, Ps. 68:28.

That רִגְמָה here has nothing to do with רָגַם "to stone," and thus a stone heap, therefore a crowd of people (!), is plain. But it is not necessary to change it into רִגְשָׁם in order to get the meaning "humming crowd," as Hupfeld, Cheyne, *et al.* do. For the Assy. rigmu "Geschrei, Ruf, Getöse" (Delitzsch), from the root ragāmu רָגַם "to cry, to call," shows that we have in the corresponding Hebrew word רִגְמָה exactly the meaning which the context requires. Compare רִמּוֹן.

פָּחָה, Isa. 42:22.

I would suggest to compare it with Assy. piḥû פָּחָה "verschliesen" (Delitzsch), and to translate "locked up in prisons are they all together." This is favored by the context and parallelism. That פָּחָה = פָּחַח cf. Gesenius-Kautzsch, § 30.

JULIUS A. BEWER.

BERLIN.

NOTES ON SOME PASSAGES IN AMOS.

3:12.

A. V., R. V., Targ., Vulg., LXX connect בַּפֹּת מִטָּה וּבְדִמְשֵׁק עִיר with דֹּשְׁבִים בְּשִׁמְרוֹן; so also modern commentators (Wellhausen, 1893; Driver, 1897; Nowack, 1897). No satisfactory interpretation can thus be elicited. Wellhausen (p. 75) suspects that "in dem corrupten בְּדִמְשֵׁק selber das nothwendige Analogon zu בַּפֹּת steckt;" in that case the connection mentioned will presumably have to be given up. The authors of the accentuation, with a fine instinct, certainly connect the last four words of the verse with יִנְצֵלוּ (the זָקָה marks off דֹּשְׁבִים בְּשִׁמְרוֹן as parenthetical). Read וּבְשִׁוֶּק (cf. Kimḥi; the ד is not "pleonastic," but a misread and therefore repeated ב; similarly the מ is a repeated ש; we have, of course, the Old Hebrew characters in mind). The ב is the ב of accompaniment (Briggs-Brown-Driver, s. v., III, 1b; compare especially Arabic usage). Hence נִצֵּל ב means "escape with, save, rescue" (del. in the *Lexicon*, p. 664, b, "be torn out or away;" מִפִּי הָאֵרִי is incorrectly supplied; rather הָאֵרִי). שִׁוֶּק עִיר is certainly possible; compare מִפִּי הָאֵרִי, Levy, II, p. 415, b; Jastrow, p. 673, a; also רָגְלֵי הַשְּׁלֹחַן Exod. 25:26 (observe also in the same

verse **פאות השלח**). Translate: "So shall the children of Israel that dwell in Samaria rescue the corner of a couch, and the leg of a bed." The corner of a couch, the leg of a divan—this is all the people of Samaria will have left to them.

משק Gen. 15:2 and **במשק** Zeph. 2:9, which are compared by Ibn Ġanāḥ, will best be left alone. The former is textually uncertain (Ball, 1896; Holzinger, 1898). The meaning of the latter is no less dubious (see the lexica and commentaries). Grätz' emendation adopted by Nowack is too ingenious to be true. If there be at all a textual error, it does not lie in **במשק**, which is lexically an unknown quantity ("breeding," A. V., perhaps nearer the truth than "possession," R. V.; see the reference to Schwally in Briggs-Brown-Driver, which I am unable to verify), but in **מלח**, for which read **מלוח** (or **מלוח**, *i. e.*, merely with different vowels; the word occurs Job 30:4, *Ḳidūšīn*, 66*a* and elsewhere; for the meaning see Lōw, *Pflanzennamen*, p. 338), with Peš. (see also Targ., which renders by the same word the parallel **חרול**).

4:3.

Δοιμοί LXX presupposes **פרצים**; *cf.*, *e. g.*, Ezek. 18:10.

4:5.

For **וקראו בחוץ** read, in part with LXX, **וקראו בחוץ** **וקראו** or **תודה**. Translate: "Call out in the streets, Thanksgiving!" The repetition of **קרא** in the part immediately following is no obstacle; compare the repetition of **פסע** in vs. 4. Thus we get rid of the leaven which in Lev. 7:13—notice the difficulty of construction—yet remains to be accounted for.

5:6.

יצלח is translated "flame up," "be kindled" in LXX, Peš., Targ. What appears at first sight to be a mere guess (the verb elsewhere means "to prosper, succeed, be fit; alight(?);" in Aramaic also "to split;" *cf.* Ibn Ezra *Ḳimḥī*) is now corroborated by Eccles. 8:10, where **μὴ ἔκκαιε** corresponds to Hebr. **אל תצלח** (*JQR.*, April, 1900, p. 468; "do not enjoy," in the translation on p. 473, is certainly wrong; **צלח** has nowhere that meaning; moreover, the Greek translator had in his manuscript the correct reading, **בגחלת** with **ג**). Of course, read **באש** (so Nowack). Grätz' emendation **ישלח** (*cf.* 2 Sam. 19:18, where Lucian has **שלח** for our **צלח**!), "nicht eben ansprechend," is certainly now still less plausible.

MAX L. MARGOLIS.

UNIVERSITY OF CALIFORNIA.